

25861

# THE

## LAST BLAST OF THE TROMPET OF

Godis worde aganis the vsurpit auctoritie of  
Iohne Knox and his Caluiniane brether  
intrudit Precheouris &c.

✠(\*)✠

Put furth to the Congregation of the  
Protestantis in Scotlāde, be Ri-  
niane Winzet, ane Catho-  
lik preist boyme in  
Kenfrew:

(\*\*)

✠ At the desyre and in the name of his as-  
slictit Catholike brether of ye inferiour  
ordoure of Clergie, and laic men.

(†)

*Vir impius procaciter obfirmat vultum suum: qui autem  
rectus est, corrigit viam suam.*

*Proverb. 21.*

*Edinburgi ultimo Iulij. 1562.*

NOT TO BE REPRODUCED WITHOUT SPECIAL PERMISSION

SOM. PIONEER

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

2

NO. 4503

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

**T**he caus quhy we haif intitult yis tractate on the maner pꝛeceding, is: that we first soundit the trompet of godis word, twiching this purpose in thȝe questions specialie, amangis mony ma pꝛoposit to Johne Knor ad his bȝether, & delyuerit to him in name of pam al. Quhilkis we iugeit sufficiēt occasiō to ony man in quhome had bene the feir of god, to examinat him self, and to wɔɔw him fra ye rolkis of errour and arrogance in this mater. And secundlie quhen this fornamit Johne wes nott mouit thairby, bot erat pufte wɔɔ mair pȝyde, intendit to pꝛeue his vocation planelie in þe pulpet (bot quhat stȝentȝ had his armour of defence thair, lat cūning mē iuge quha hard him) we blew the samyn trompet againe in thȝe wytyng: is accordyng to his pꝛeching on sindȝ davis: ad pat verray schoȝtlye as it had bene be thȝe sindȝ sōndis blawin almost at ane tyme. Se þe quhilkis albeit he wes abatit, and woundit in conscience afore god (quhais wɔɔde is mair peirceand thā ony twa aigeit sɔɔde &c.) Zit ye wylfull blyndnes & obstinat arrogance leidand all puerlit erroneous men as captiuis and bunde pꝛesoneris, haldis him and his bȝether sa fetterit, as it wat wɔɔ certane strang chenis of Irne, that thay wyl not sit descend in thaim selfis to humilitie & penance: bot indurit as Pharaō whaldis the people of god in thȝaldō aganis his expꝛes cōmā and appꝛouin ordynance. Quhairfor þe blynd

Hebre. 4.



of thaim and thair scoleis be not impute tyll vs  
in y<sup>e</sup> syght of god, for not schawing our brother  
lie lufe to thaim, in admonishing of thair erreure  
& perrell: we put furth this thrid and last blaste,  
to call abak the scoleis frome y<sup>e</sup> plaig of godis  
iustice, as we callit (as we mycht) thair tech-  
aris afoze: thinkand this tobe sufficiēt aduertis-  
mēt to al thaim quha hes earis to heir y<sup>e</sup> treuth,  
yat we neid not in this mater ony offer to sound  
this trompet,

Reid and Inge,

To the Congregatioun of the Protestantis  
in Scotlande.



**W**HILL we ar aluterlie irkit, ho-  
norable and deirbelouit, we haif  
kepit silence, almaist aganis our  
cōscience, sen the twelft of Mar-  
che, awaityng on Johne Knox  
answeir in writt, of his lauchfull  
vocation, accoordinge to his promis maid in the  
pulpit to our last writtyng, delyuerit to him yat  
day thairupon. Quhilk promis sen he nother  
fulfyllis (nother anētis this, nor our bther que-  
stionis) nor sit he nor his brether desistis fra v-  
surpinge sa hie ane office, to the quhilk thay can  
nocht schaw thaim lauchfullie callit conforme to  
godis ordinance, nor sit mak ony answeir thair-  
in wout thair schame (as we ar psuadit,) except  
thay godlie schaw thair repentāce: We may not  
bot pray and beseik your prudence for the health

H

Num. 16.

2. Par. 26.

Iuda. 1.

1. King. 13.

and laifing of your awin faulſis, that ye reid, cō-  
ſider and iuge ſincerlye withoute all affectioun  
our queſtionis & answeris maid to Johne Knox  
declaratioun thairupon. And exhortis you al-  
ſwa yf ye may collect furth of the Euangell ony  
deſce be precept or exemple, to aſſure vs of your  
precheouris lauchfull vocatioun: that ye aſſiſte  
to thaim thairwith, and mak the ſampn patent  
tyll vs: Quhair by that ye and we ſum tyme bze-  
ther of ane kirk, may be to gidder, ſit/obedient  
bzeether but ſchiſme and diſcorde, to the p̄phe-  
tis and miniſteris of god ( of your precheouris  
we meine ) fra thay be knawin vndouttitlie to be  
ſend be him. Bot failſeing thair of ( as we hope  
ye ſall ) we exhort you in the bowelis of IESVS  
Chriſte our onelie Saluour & Mediator, that  
ye ſet aſyde all blynd affectioun, and auert your  
earis fra the ſweet venum of deuyllyſh eloquen-  
ce of wordis, and begin to ſeit and trimbe at the  
feitfull exemplis of deid in Coze & his cumpa-  
nic, and of ye proude king Oſias quhair temerul-  
lie in his arrogance ingerit him ſelf, to make ſa-  
crifice at the altare of God, withoute all lauchfull  
vocatioun thairto. For of this daies now preſent  
aduertiſſis you, nocht we, bot the Apoſtle Jude.  
Woo be to thaim ( ſayis he ) quhair in the rebelli-  
oun & treſſoun of Coze hes perilliſt. And giue  
ye think this exemplis nocht ſufficiēt to perſuade  
you, quhilk we haif writtin to Johne Knox in bo-  
cheris tractatis: remēber allua maiſt effectuous-  
lie we you pray, & for diſturpyng Samuellis office,  
as for ane ſalt in ſpecial, king Dauid wes repel-



lit fra his kingdome. The mercy of god stave, &  
 we and ze for defending of sic misorder, be nott  
 repellit fra our native possessionis heir, and efter  
 fra our kingdome eternale. What & sulde nocht  
 the arrogance & murmuring of Maria the sister  
 of Moyses, with Aaron, & þe foule lippze quhair-  
 with scho wes plagit thairfor, stryk so to witte &  
 What a murmuring aganis Moyses, & ascriuing  
 auctoritie to hir self, wout all lauchfull vocati-  
 on thairto, (as your precheouris dois presētlie) **Nam, 12.**  
 said this: hes god spokin be Moyses onlie? hes  
 he not spokin siclik to us? But as your pphetis sais  
 now. Hane we not science knaulege, & vnderstādig  
 þe gyft of god? Why ar we not thairto; ow, but  
 farder auctoritie ordynatiō, lauchfull pastores **3. Reg. 14**  
**Bischopis and prelatys & Reid and consider siclyke Ibid. 12. 6**  
 to what miserable end Hieroboam wes brocht **II.**  
 for his wickit consailis and doingis, causing ye  
 Israelites nocht to passe to Hierusalem, to make  
 sacrifice to god, quhair the Arcke, Tabernakle,  
 and prestis (as in the town quhilk god peculiar-  
 lie had elect) wes appoyntit than to remane: and  
 nocht chesing the prestis of the tribe of Leui ac-  
 cording to godis speciall command, bot passing  
 with the peple to Bethel and Dan, and thair of-  
 ferit sacrifice to strainge goddis, electing be his  
 auctoritie aganis the ordynace of god, and con-  
 fusion of wickit prestis of what sumeuer Citi-  
 be thairto. Mark and obsetue with al diligence  
 we exhort your prudence in the name of our lord  
 Ihesus, gif ze haif folowit Hieroboam i lykemaner or  
 nocht

Cant. 6.

vincent,  
Lirinen,

2. Timo. 4.

Io. 20.

Act. 2. 6.

13, 14.

I. Timo. 5.

Tit. I.

Hebre. 5.

Psal. 2. &

109.

nocht : Drawing ye pepie and your selfis, fra our  
trew Hierusalem godis haly kirk vniuersal ( out  
of y quhilk yair is na sacrifice of prayer, louing,  
or rychteousnes plesand to god) to Bethel & dan  
to the priuat conuenticules of Schismatiks and  
heretikis: and giue ze haue thair maid sacrifice to  
fals godis: y is alsua ( as ancient fatheris god-  
lie exponis it ) hes embracit fals and erroneus  
doctryne, for the treuth: hes worschippit, and ad-  
ornit erroures, hereseis and leis for the eternall  
veritie of godis word: & that ze mycht haif zoure  
awin consaitis wicketlie fulfyllit, consider giue  
ze prurientes auribus hes not electit preistis and pre-  
cheours, & heipit vp masteris to your selfis: not dis-  
cending of the tribe of Leui: That is not succeeding  
to the Apostles and thair successouris efter y or-  
dinace appoyntit be the word of god. And gyf al  
thit terrouris may nocht mollifie your hartis to  
know oure iust motionis: and that ordinar au-  
thoritie and obedience thairto quhilk Christe hes  
left i his kirk be his Apostlis & yair successours:  
aduert we praye you and mark the office of ane  
bischope to be sa hie & sa excellent, that our Sal-  
mour self tuke not that office vpon him without  
the lauchfull vocatioun of his heuinly fader, as  
S. Paule writtis, Euin sa Christ alsua glorifeit not him  
self to be maid the hie preist: Bot he that said vnto him: Thou  
art my sonne this day haue I begottin the: glorifeit him. As he  
sais in ane vther place. Thou art ane preist for ever efter the  
ordour of Melchisedech. And sen ze reding the hail  
new Testamēt sen Christ, & y historiis of al cun-  
treis, sensyne, findis na bischope, preist, nor dea-



cone institute, & ordanit be þe laic peple in þe haly  
 catholike kirk bot be the Apostlis and thair suc-  
 cessouris bischopis alane: Insamekle that þe  
 sewin Diacones electit be the peple to be steu-  
 ars specialie to þe pure in godis kirk, wes presen-  
 tit afoze the Apostlis and tuke thair ordinatioun  
 and power of thaim: Ar ze not affrait to auante  
 samekle that ze haue godis woꝛde for zow, & not  
 we: and contrate the woꝛde of god sa expresse and  
 salargelie put afoze zour eie to manteine and de-  
 fend sic misproure: Wyl ze not schaw ane au-  
 ctoꝛitie of godis woꝛd for zour miisters vocatiō?  
 Quhair find ze euer ony of the Apostlis writ-  
 ting to the Romanis, Corinthianis, or ony vther  
 multitude comanding thaim to constitute & or-  
 dinat bischope or vther minister, as ze may reide  
 yat he geuis expresse comānd to ye bischopis, Ti-  
 mothe and Tite, to vse that power euery ane off  
 thaim seueralie. Quhair reid ze euer in the apo-  
 stolis dais amang sa many thousande Chꝛisti-  
 anis turnit to the faith, or zit sensyne ony multi-  
 tude of laic people allane to haue ordinatit ane  
 bischope, preist, or diacone? Bot that we appeir  
 nocht to depꝛiue ony part of the kirk, mēbris off  
 Chꝛist of ony dignitie appoyntit to thaim in the  
 scripture. We confesse (and to that glaidlye we  
 assent) that the laic peple sumtyme hes electit sic  
 persones, as the sewin Diaconis afoze namit: &  
 in the presence of the peple the bischopis to haue  
 bene ordinatit: quha afoze had bene comonlie in  
 the law of grace, electit and presentit to the Com-  
 prouinciall Bischops be thaim, geuing to thaim

Act. 6.

I. Timo. 3.

or 4.

Tit I.

Act. 6.

**Nm. 20.**

**AA. 1.**

**Cyp. li. I.  
epist. 4.**

**Joh. 1. 10.**  
quod altare  
is this? ad  
quod pre-  
st?

**Electioun,**  
ad ordina-  
tioun at not  
ane as it is  
parit abbe

**AA. 6.**

testimonie of thair godlie conuersatiō, & p̄sent of  
thair fauour to thaim: as to sic p̄sonis quibō est  
thay suld reuerēce, baith for thair office and haly  
leuing. Sa institute Moyses the Bischope Eleazarus on the  
hyech montane Hor before the haill multitude: as before thaim  
quhay sulde testifie alwayis of his haly lyfe. Sa v̄res Marki-  
as ordinatit in the place of Judas in the middis of the discipu-  
lis: quhome afore to Joseph that hed electit. On  
the quhilk place the haly martyr Cypriane writ-  
tis this: *Quod v̄trique idcirco tam diligenter & cante, con-  
uocata plebe tota gerebatur, ne quis ad altaris ministerium,  
vel ad sacerdotalem locum indignus obreperet.* That is,  
quhilk thing verilie pairfoze wes done sa diligēt-  
lie and warlie the haill peple being callit to gid-  
der, pat na vnworthy p̄soun mycht quietlie creip  
to the ministrerie off the altare: or to the p̄restis  
roum. And in the samyn place contendis he: pat  
be ye auctoritie of godis word it suld be obseruit,  
that the p̄rest or bischope be admittit, in p̄sence  
of all the peple, that he be haldin be the iugemēt  
and witnessing of all to be worthie and apt to pas  
office: *Sed p̄ peple* (sais he) *hes special power to*  
elect the worthie p̄restis, & to refuse the vnwor-  
thie. Heirfoze sen the princes in our dayis takis  
on thaim the haill power of electioun vote & suf-  
frage of the peple, presenting quhat p̄soun thay  
pleis, wald god pat thair p̄sentation war void  
of all symonie, ambition, & inordinat affection:  
And to it wer adiunit allua, ye testimonie & p̄sent  
of p̄ peple in euery Dioclesie & parrochin, accor-  
ding to the auctoriteis abone rehersit. Sa we  
think, that thair suld nocht be sa mony Blynd cr-



kit, & seik, smorit, mutilat, markit, deformit, scabbit, Mo. Leuit. 21.  
 abites, Amonites, and sclanderous, Mamzeres, contrare the 22.  
 law of god presentit, offerit, and maid preistis ad prelati in Malach. I.  
 the kirk, Give ony of you wpl object that the p<sup>r</sup>e = Deut. 23.  
 Ats bischopis ad ye clergie in oure daies hes bene  
 blekkit w<sup>th</sup> the saidis defozmitteis and sa ignozat  
 o<sup>r</sup> vitious, o<sup>r</sup> baith, ad alsua scladerous. p<sup>r</sup> thay  
 ar vnworthie ye name of Pastores. Allace we ar  
 rycht soie that this is treu fo<sup>r</sup> the maist part, ad  
 matt. Bot wald ze consider the cause thair of to  
 be our iniquitie, vngodlines & abominable lyfis  
 fo<sup>r</sup> the quhilk god is at waith with vs, and fo<sup>r</sup>  
 the quhilkis in reuenge of our sinnis, accordyng  
 to his iustice, he sufferis, Hypocrites to haif cure our  
 vs, as he causis, Sum tyme vitious, or tyrane princes, su-  
 tyme effeminate personis, or babies, impotēt to defēde vs throu  
 iustice in quietnes ad rest, sum tyme Infidelis to haue domi-  
 nioun abone vs. We wald seik ane vther remeid thā  
 to heip vp sin vpon sin in ye defending of sa vn-  
 godlie misordour, agains p<sup>r</sup> ordinance ad reuelit  
 wpl of god i his scripture sa expresse & salargely  
 sett furth. Quhat remede speit ze? But dout to  
 turne vnseizettlie of al our hart fra our idolitri-  
 call and insatiable auarice, proude seirles p<sup>r</sup>essu-  
 ptio, fra maist auaricio<sup>9</sup> \* p<sup>r</sup>digalitie (we me-  
 ine specially of ye glorious bozdouring of youre  
 garmentis with the blude of pure) fra the deuor-  
 ring of the patrimonie of the kirk, ye tressour of  
 indigent, fra fleschelic libertie ad brutale irreligi-  
 giositie, fra vaine babling of godis worde but  
 seik and reuerence thair of in contentioun and

Iob. 34.

Esa. 3.

Eccle. 10.

Hierem. 38.

As the bas-  
 bilitants  
 had vpon ye  
 howis and  
 the Enche  
 now vpon  
 mony chis-  
 tians. | ✕

Antitheton.

Hier. 2.

Act. 2.



**Psalme. 2.**

curiositie, fra proude ignoraunce, fra þe abominatiō  
of wycheecraft & schameles mantening thair of in  
contempt of god and his law, fra fals fenzeit hy-  
pocrisie of halines, fra ingratitude and vtheris  
deuyllische monstres of vice regnād at this ty-  
me: to our maist mercyfull god and trew seruing  
of him in haly feir and brothelie lufe and in reio-  
sing in him be humill dzedour and reuerence.

**Zechi. 33.**

Bot of the twa proude princes Dame Heresie and  
hir sister we wyll not talk, knowing that our ma-  
stres faithfull simplicitie, ad lufe and lawtie, w  
thair seruandis, be thaim wyl nocht be hard, bot  
repellit & schot to the dure as sillie thingis wan-  
tand craft to circumuene, flatter, & lie. For now  
quha seis it nocht cum to passe, quhilk god com-  
plenis be his **Prophete**: quhilk is, That mony heris  
and knauis his vvorde ( in ane part ) and dois not thairefter,  
bot turnis it in ane sang of yair mouth, yair hartis beig gein-  
ty! auarice, & ye vword of god is to thaim, as ane ballat of mē-  
stralie, quhilk hes ane suet tone, & plesand to sing. Lat us

**Luc. 10.**

**Psalme. 79**

turne I say and pray, that the Lorde of the vvinegarde  
send vs lauchfull treu vvorkmen thairto bairb to schute oute  
the vnclene baris, quha be felthie leuing ad lueinge-  
ing in thair stinkande styis, infectis the tender  
burgeounis of the zong wyuis and to schat out  
or cut of allua, the wylde sangleris, þis ye proude  
**Schismatiks** and obstinat heretikis na wayis  
sociale to þe cōpanie of christiāe catholikis. Quha  
in hir arrogauce of thair maister Lucifer tram-  
pis down the heuinlie incres and all decent poli-  
cie of the samyn winzarde, drest and deckit, be ye  
former wo:kmevufenzeit policitaris of ye samyn,

Of doctri-  
ne & order  
we meane  
maist speci-  
alie.

*vid. 1 Peter 2. Rom. 12. 5 & 4. page not  
no farther printed.*



to  
n  
p  
is  
y  
g  
to  
id  
a  
to  
ot  
n  
w  
n  
ris  
er  
in  
ne  
s  
rde  
ute  
ge  
er  
out  
ide  
ots  
ha  
m  
oli  
ye  
in,